

IN THE NAME OF ALLAH, THE MOST MERCIFUL
AND THE MOST COMPASSIONATE.

Praised be God and may He pour His Blessings on His
noble Prophet.

A REVEALED CURE
FOR
THE BUBONIC PLAGUE.

This terrible epidemic first made its appearance in India over two years ago. Since then its inroads have laid waste populous towns and provinces, and more than 130,000 persons have perished by its virulent attacks. Desolation and havoc have followed the plague in its onward march throughout the country and its approach everywhere involves a general ruin of life and property.

It is true that the plague has almost disappeared from the infected areas on account of the hot weather, but as already declared by me in an announcement dated 6th February 1898 God has revealed to me that an outburst of the disease in this country and especially in the Punjab is yet to be feared, which may take place in the coming winter or in the winter following it.

Our benign Government which is always sympathetic and kind-hearted towards its subjects, particularly in times of distress, has adopted various measures to check the progress of the plague. Its plans have been looked upon with suspicion in some quarters and have also been violently opposed by some ignorant people, but the Government has wisely persisted in its policy of combating the disease and is trying its best to eradicate the evil.

As it is the duty of all loyal and faithful subjects to support the Government in all measures based on good intentions and public welfare, I have, with my disciples, been of late impressing the inhabitants of this country with the good motives of the Government and circulating notices to the same effect. At a meeting held at Qadian on the 2nd May 1898 in this connection I had promised to prepare a medicine for the plague, and I am now glad to announce that the medicine is ready for use. Rs. 2,500 have been contributed towards its preparation by well-to-do gentlemen amongst my followers. Maulvi Hakim Noor-ud-din, late Physician to the Kashmir State, has provided rubies worth Rs. 2,000 and Sheikh Rahmat-ul-lah, Merchant Lahore, Nawab Muhammad Ali Khan, Rais Maler Kotla and some other respectable persons have also given handsome subscriptions. Although my followers include amongst their number some able physicians and experienced doctors, yet this medicine has been prepared solely under the influence of Divine Inspiration.

It is a Divine Law that at the time of such visitations God reveals by direct Inspiration the specific remedy of the evil to some of His chosen people, whose connections with Him are most sincere. In this age Almighty God has been pleased to choose me to perform this function. The cure which I proclaim for the plague consists of two different medicines. One of them called the *Tiryaq-i-Ilahi* or the Divine treacle has been prepared solely by me, and it is to be taken as hereafter suggested. The other which is to be applied externally to the glands is an ointment called *Marham-i-Isa** or the ointment of Jesus.

It would not be out of place to give a brief history of this wonderful ointment. It was originally made, about nineteen

* Also called *Marham-i-Rusul* or *Marham-i-Hawariyin* i.e., the ointment prepared by the apostles or the disciples of Jesus.

hundred years ago, after the crucifixion of Jesus Christ (peace be with him). It was prepared by the disciples of that prophet for applying it to the wounds on his hands and feet ; and it turned out to be wonderfully efficacious in curing the said wounds within forty days. There is not the least doubt that Jesus did not die upon the cross. He had, however, received severe wounds which had rendered him so senseless when taken down, that he was generally believed to be dead. But it is a fact that the body was on account of the presence of the Sabbath taken down from the cross sooner than it was usual—so soon indeed that even Pilate marvelled if he (Jesus) were already dead, and moreover when one of the soldiers pierced his side with the spear, blood came out. These and such other circumstances* go a long way to prove that Jesus came down alive from the cross. In short when this ointment, the *Marham-i-Isa*, had restored Jesus to complete health, he went out to preach the Gospel to those sects of the Jews that had scattered far and wide and had settled in other countries. It is for this reason that in Islamic Theological Literature Jesus is known under the name of *Masih*, a word which means one who travels much. It seems that towards the close of his life he came to Kashmir where the Jews had taken an abode several hundred years before—a fact which is admitted by Dr. Bernier. On further investigation it has been ascertained that this holy Reformer died in Kashmir at the age of 120 years, and his tomb is still to be seen in Sirinagar (Kashmir), *Khan Yar Street*. The attendants of this tomb cherish a tradition saying that it is

* Persons who were punished with death were kept on the cross ordinarily for three days. Jesus remained on it only for a few hours, and his legs were not broken as was done in the case of the two malefactors that were hanged along with him. In fact Pilate had intentionally made the delay and passed the sentence at a late hour so that Jesus might be saved. The angel had appeared to his wife in a dream and told her that Pilate would be ruined if Jesus died upon the cross, and as no ruin followed we may safely conclude that Jesus did not die then. Other evidence leads us to the same conclusion, for when the disciples met Jesus after the crucifixion, Thomas did not believe that it was his master, until he had seen "in his hands the print of the nails, and put" his "finger into the print of the nails," which clearly shows that what the disciples had seen was not the spirit but the body of a living man.

the resting-place of a Prince and Reformer, who came to Kashmir from some foreign country and preached reformation there. He is known in this country under the name of Yus-Asaf which seems to be a corruption of the word *Yasu* or Jesus. The tradition says as well that the saint lived some eighteen or nineteen centuries ago. Thus on the one hand the Gospel tells us that after the Crucifixion Jesus safely left the country of Pilate and the neighbouring territory of Galilee; and on the other we learn of a person of the same name coming to Kashmir for reformation at about the same time and dying there. These two when taken together assure us that the holy traveller of Kashmir was no other than the prophet Jesus. This investigation is originally based on the ointment known as the *Marham-i-Isa* or the ointment of Jesus which has clearly falsified the popular supposition that Christ died on the cross and has shown to our satisfaction that this ointment was originally made for the purpose of healing the wounds which Jesus Christ (peace be with him) had received on the cross. This view is also in conformity with the words which Jesus spoke to the Jews, *viz.*, "And there shall no sign be given unto it but the sign of the prophet Jonas," a statement which means that as Jonas had passed three days *alive* in the belly of the fish so he would enter into and get out of the sepulchre *alive*. This ointment, the *Marham-i-Isa*, and the attendant circumstances *viz.*, that it was prepared for the wounds of Christ by his disciples after the Crucifixion have been mentioned in almost all books on medicine by writers of all persuasions, Muslims, Christians, Jews and Fire-worshippers. In fact over a thousand books refer to it, but I give here, for the sake of brevity, the names of only two well-known authorities *viz.*, the *Qanun* of Bu-Ali-Sina and the *Kamil-us-Sanaat* of Ali Ibn-i-Abbas (Magi). A careful study of such references will illustrate the truth of my statements.

As I have stated above, the ointment of Jesus is very useful for the Bubonic Plague, as it is an antidote for all poisonous matters and a curative of all kinds of glands and abscesses. The other medicine, *viz.*, the *Tiryag-i-Ilahi* or the Divine treacle is to be taken in the following manner: It is to be used as a preventive and whenever there is an apprehension of the breaking out of the disease it should be taken for forty days at least before the actual appearance of the plague. The medicine should be taken in pills weighing 4 grains each, the dose being increased from one to six pills gradually. In the case of children under ten years of age the maximum dose should not exceed 4 grains. The following mixture should be taken along with the pills, *viz.*,

Tincture Camphor Co.	...	Ms. 15
Vinum Ipecac	...	Ms. 9
Spirit Chloroform	...	Ms. 15
Aqua Keora 1	...	2 oz
Aqua Siris 2	...	" "
Aqua Pura	...	" "

The ingredients of the above mixture may gradually be increased to four times the quantities mentioned above. For children they should be proportionately less. If *Tiryag-i-Ilahi* cannot be had, Zedoary mixed with vinegar should be made into pills of 14 grains for men and 4 grains for children. In addition to these medicines care should be taken to have a regular bath every day and to keep the dress clean. Drains and sewers should not be allowed to remain filthy and if possible the upper story of a house should be used for lodging and sleeping purposes. The houses should be kept clean, sufficiently warm and ventilated, freely admitting light and fresh air, and should not be over-crowded. Odoriferous matter as aloe wood should be burnt; and medicines like phenyle

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1. Name of a flower.
 2. Name of a tree.

should be sprinkled in the houses, water-closets and drains. In order to clean the houses and to make them free from poison germs sulphur should be burnt or bleaching lime and hydrochloric acid used to produce fumes, and the rooms should then be kept closed for twenty-four hours. This process is of great service when a plague case has occurred. To keep some dry charcoal hanging in the house is also useful, but the charcoal must be renewed now and then. *The most important point is that Almighty God should be beseeched to forgive sins; pure and pious lives should be led, and leisure hours spent in virtuous deeds.*

MIRZA GHULAM AHMAD,

(*The Promised Messiah.*)

Rais of Qadian, District Gurdaspur, Punjab,

India.

23rd July 1898.